TEXT .- "God Blessed the Seventh Day."-The mathematics of the Bible is noticeable, the mathematics of the clote is noticeable, the geometry and the arithmetic; the square in Ezekiel; the circle spoken of in Isaiah; the rure alluded to in Job; the rule of fractions nentioned in Daniel; the rule of loss and gain in Mark, where Christ asks the people to cain in Mark, where unrist asks the people to cipher out by that rule what it would "profit a, man if he gain the whole world and lose is own soul." But there is one mathematical igure that is crowned above all others in he Bible it is the number. he Bible, it is the numeral seven, which he Arabians got from India, and all followng ages have taken from the Arabians. It tands between the figure six and the figure eight. In the Bible, all the other numerals bow to it.

Over three hundred times is it mentioned n the Scriptures, either alone or compounded with other words. In Genesis the week is ounded into seven days, and I use my text because there this numeral is for the first introduced in a journey which halts not un-if in the close of the Book of Revelations its monument is built into the wall of heaven in ysolite, which in the strate of precious ones is the seventh. In the Bible we find hat Jacob had to serve seven years to get retelling the years of prosperity and fam-per eaten up of the seven fat oxen rere eaten up of the seven lean oxen; and wisdom is said to be built on seven pillars; and the ark was left with the Phillistines even years; and Naaman for the cure of his expect villaged in the Jorden saven times: prosy plunged in the Jordan seven times; be dead child, when Elisha breathed into mouth, signaled its arrival back into pusciousness by sneezing seven times; to the ouse that Ezekiel saw in vision there were even steps; the walls of Jericho before they all down were compassed seven days: were compassed seven days; Zachariah describes a stone with seven eyes;

o c'eanse a leprous house the door must be
prinkled with pigeon's blood seven times; prinkled with pigeon's blood seven times;
a Canaan were overthrown seven nations;
a one occasion Christ cast out seven devils;
a mountain he fed a multitude of people
rith seven loaves, the fragments left filling
syen baskets; and the closing passages of
the Bible are magnificent and overwhelming with the imagery made up of seven churches, even stars, seven candlesticks, seven seals, even angels, and seven heads, and seven rowns, and seven horns, and seven spirits, and seven vials, and seven plagues, and seven Yea this numeral seven seems a favor

e with the Divine mind outside as well as side the Bible, for are there not saven pris-latic colors? And when God with the rainorld would never have another deluge, he rote it on the scroll of the sky in ink of even colors. He grouped into the Pleiades even stars. Rome, the capital of the vorld, sat on seven hills. When God rould make the most intelligent thing on rid, sat on seven has, uld make the most intelligent thing on uld make the most intelligent thing on the fasharth, the human countenance. He fash ons it with seven features—the two ears, the wo eyes, the two nostrils and the mouth-ea, our body lasts only seven years, and e gradually shed it for another body after other seven years, and so on, for we are, to our bodies, septennial animals. So the meral seven ranges through nature and rough revelation. It is the number of rection, and so I use it while I speak of the seven candlesticks, the seven stars, the ways seals and the seven thruders. ven seals and the seven thunders.

The seven go'den candlesticks were and are churches. Mark you, the churches never ere, and never can be, candles. They are nly candlesticks. They are not the light, at they are to hold the light. A room in e night might have in it five hundred can-esticks, and yet you could not see your and before your face. The only use of a and before your face. The only use of a church, is and lestick, and the only use of a church, is a hold up the light. You see it is a dark prid, the night of sin, the night of trouble, e night of superstition, the night of persee night of superstition, the night of perse-tion, the night of poverty, the night of dkness, the night of death; aye, about fifty ights have interlocked their shadows. The hole race goes stumbling over prostrated opes and fallen fortunes, and empty our barrels, and desolated cradles, and death eds. Oh, how much we have use for all the wen candlesticks, with lights blazing from ven candlesticks, with lights blazing from the top of each one of them! Light of par-m for all sin! Light of comfort for all buble! Light of encouragement for all spondency! Light of eternal riches for poverty! Light of rescue for all persecu-n! Light of reunion for all the bereft! cht of beaven for all the dying! And that ht is Christ, who is the the Light that all yet irradiate the nemispheres, ark you, when I say churches are not can-es, but candlesticks, I cast no slur on can-

believe in beautiful candlesticks. The ndlesticks that God ordered for the ancient bernacle were something exquisite. They are a dream of beauty carved out of loveli-a. They were made of hammered gold, sa. They were made of hammered gold, bod in a foot of gold and had six branches gold blooming all along in six lilies of gold ch, and lips of gold from which the candles ted their holy fire. And the best houses in hy city ought to be the churches—the best nilt, the best ventiliated, the best swept, the set windowed and the best chandeliered. og cabins may do in neighborhoods here most of the people live in log bins; but let there be palatial churches r regions where many of the peo-e live in palaces. Do not have a better ace for yourself than for your Lord and ing. Do not live in a parlor and put your hrist in a kitchen. These seven candlesticks which I speak were not made out of pewwhich I speak were not made out of pewror iron; they were golden candlesticks,
adgold is not only a valuable but a bright
etal. Have everything about your church
right—your ushers with smilling faces, your
usic jubilant, your hand shaking cordial,
our entire service attractive. Many people
el that in church they must look dull in
der to be reverential, and many whose
coes in other kinds of assemblage show all
be different phases of emotion,
ave in church no more expression than
ie back wheel of a hearse. Brighten up and
be responsive. If you feel like weeping,
eep. If you feel like smiling, smile. If
our feel indignant at some wrong assailed
om the pulpit, frown. Do not leave your
aturalness and resiliency home because it is turalness and resiliency home because it is unday morning. It as officers of a church on meet people at the church door with a ack look, and have the music black, and te minister in black preach a black serinon, ad from invocation to benediction have the pression black, few will come, and those ho do come will wish they had not come at

Golden candlesticks! Scour up the six ies on each branch, and know that the more yely and bright they are, the more fit they to hold the light. But a Christless church a damage to the world rather than a good.

comwell stabled his cavalry horses in St
ul's Cathedral, and many now use the
urch as a place in which to stable their
nities and worldliness. A worldly church
a candlestick without the candle, and it d its prototype in St. Sophia, in Con-antinople, built to the glory of God by Con-antine, but transformed to base uses by chammed the Second. Built out of colored arble; a cupo'a with twenty-four win-ws soaring to the height of 180 feet; e ceiling one great bewilderment of be ceiling one great bewilderment of peale; galleries supported by eight columns porphyry and sixty-seven columns of een jasper; nine bronze doors with altolievo-work fascinating to the eye of any tist; vases and vestments encrusted with I manner of precious stones. Four walls fire with indescribable splendor. Though bor was cheap the building cost one million to hundred thousand dollars. Ecclesical structure almost supernatural in tical structure almost supernatural in mp and majesty. But Mohammedanism re down from the walls of that illding all the saintly Christian images, and gh up in the dome the figure of the cross as rubbed out that the crescent of the barrous Turk might be substituted. A great urch but no Christ! A gorgeous candle ick but no candle! Ten thousand such urches would not give the world as much ht as one home-made tallow candle by which night some grandmother in the eighties it on her spectacles and read the Psalms of avid in large type. Up with the churches, all means! Hundreds of them, thousands them, and the more the better. But let chone be a blaze of heavenly light making world brighter and brighter till the last adow has disappeared, and the last the suffering children of God shall vereached the land where they have no ed of candlestick or "of candle, neither ht of the sun, for the Lord God giveth thick veil over the hour of our demise and the hour of the world's destruction when he

em light and they shall reign forever and er." Seven candlesticks, the complete mber of lights! "Let your light so shine fore men that they seeing your good works y glorify your Father which is in heaven." Turn now in your Bible to the seven stars. e are distinctly told that they are the minars of religion. Some of them are large

stars, some of them small stars, some of them a sweep a wide circuit and some of them a small circuit, but so far as they are genuine they get their light from the great central sun around whom they make revolution. Let each one keep his own sphere. The solar system would soon be wrecked if the solar system would soon be wretzen to the stars instead of keeping their own orbit should go to hunting down other stars. Ministers of religion should never clash. But in all the centuries of the Christian Church some of these stars have been hunt-Church some of these stars have been hunting an Edward Irving or a Horace Bushnell or an Albert Barnes; and the stars that were in pursuit of the stars lost their own orbit and some of them could never again find it. Alas for the heresy hunters! The best way to destroy error is to preach the truth. The best way to scatter darkness is to strike a light. There is in immensity room enough for all There is in immensity room enough for al There is in immensity room enough for all the stars, and in the church room enough for all the ministers. The ministers who give up righteousness and the truth will get punishment enough anyhow, for they are "the wandering stars for whom is reserved the blackness of darkness forever." But I should like as a minister when I am dying to be able truthfully to say what a captain of the English army, fallen at the head of his colbe able fruintilly to say what a captain of the English army fallen at the head of his column, and dying on the Egyptian battlefield, said to Gen. Wolesley, who came to condole with him: "I led them straight, ididn't I lead them straight, General?" God has put us ministers as captains in this battlefield of truth against error. Great at last will be our chagrin if we fall leading the people the wrong way; but great will be our gladness if when the battle is over we can hand our sword back to our great Commander saying: "Lord Jesus! We led the people straight: didn't we lead them straight?" Those ministers who go off at a tangent and preach some other gospel are not stars but comets, and they flash across the heavens a little while and make people stare, and throw comets, and they flash across the heavens a little while and make people stare, and throw down a few meteoric stones, and then go out of sight if not out of existence. Oh, brethren in the ministry, let us remember that God calls us stars, and our business is to shine and to keep our own sphere, and then when we get done trying to light up the darkness of this world, we will wheel into higher spheres, and in us shall be fulfilled the promise "they that turn many to righteousness shall shine as the stars forever and ever." Ah! the ministers are not all Pecksnan same as the stars forever and ever." Ah! the ministers are not all Pecksniffs and canting hypocrities, as some would have you think! Forgive me if, having in your presence at other times glorified the medical profession and the legal profession and the legal profession and the legal profession. sion and the literary profession—I glorify my own. I have seen them in their homes and heard them in their pulpits, and a grander array of men never breathed, and the Bible figure is not strained when it calls them stars; and whole constellations of clorious ministers have already taken their glorious ministers have already taken their places on high where they shine even brighter than they shone on earth: Edward N. Kirk, of the Congregational Church; Stephen H. Tyng, of the Episcopal Church; Matthew Simpson, of the Methodist Church; John Dowling, of the Baptist Church; Samuel K. Telman, of the Preschyrian Church; Dr. Talmage, of the Presbyterian Church; Dr. DeWitt, of the Reformed Church; John Chambers, of the Independent Church; and there I stop, for it so happens that I have mentioned the seven stars of the seven

churches.

I pass on to another mighty Bible seven, and they are the seven seals. St. John in vision saw a scroll with seven seals, and he heard an angel cry: "Who is worthy to loose the seals thereof?" Take eight or ten sheets of fooiscap paper, paste them together and roll them into a scroll, and have the scroll at seven different places sealed with sealing wax. You unroll the scroll till you come to one of these seals, and then you can go no further until you break that seal; then unroll again until you come to another seal and you can go no further until you break that seal; then you go on until all the seven seals are broken, and the contents of the entire scroll are revealed. of the entire scroll are revealed. Now, that scroll with seven seals held by the angel was the prophecy of what was to come on the earth: it meant that the knowledge of on the earth: it meant that the knowledge of the future was with God, and no man and no angel was worthy to open it; but the Bible says Christ opened it and broke all the seven seals. He broke the first seal and unrolled the scroll, and there was a painting of a white horse, and that meant prosperity and triumph for the Roman empire, and so it really came to pass that for ninety years virtuous emperors succeeded ninety years virtuous emperors succeeded each other, Nerva, Trajan and Antoninus. Christ in the vision broke the second seal and unrolled again and there was a painting of a red horse, and that meant bloodshed, and so it really came to pass, and the next ninety years were red with assassinations and wars. Then Christ broke the third seal and unrolled it and there was a painting of a black horse, which in all literature means famine, oppression and taxation and so it really came to pass. Christ went on until He broke all the seven seals and opened all the scroll. Well, the future of all of us is a sealed scroll, and I am glad that no one but Christ can open it. Do not let us join that class of Christians in our day who are trying to break the seven seals of the future. They are trying to peep into things they have no business with. They y to foretell what is going to come them and what is going to come on the rth. They know nothing about it. Christ earth. They know nothing about it. Christ is the only one who can break the seal of the future. Bible prophecy was not written to help us to tell things in the future, but to have us, when the things actually do come to pass, compare them with prophecy and so learn God's foreknowledge and the inspiration of the Scriptures. But you go into the study of the prophecies in order to find out what is going to happen a year from now, or twenty years from now, or one thousand years from now and I will thousand years from now, and I will make a prophecy of my own, and that is that you will have your brain addled, if you do not positively get into a public or private insane asylum, where the greatest of expounders and preschers of prophecy ended his life of

asylum, where the greatest of expounders and preachers of prophecy ended his life a few years since, and where you may regale the visitors of the astitution by incoherent memblings over something from Daniel or Revelations about the leopard which means Greece, and the bear which means Medo-Persia, and the image with the great toes. What a mental wreck did the persistent attempt to forestall events make of that miracle of preachers Edward Irving, of London, It preschers Edward Irving, of London. It would take several mad-hoyses to hold the demented victims of the improper use of the Prophecies of Daniel and Revelation. at! are not those books to studied? Yes. No part of the ole is more important. Neither is there be studied? Yes. No part of the Bible is more important. Neither is there any more important shelf in that apothecar,'s store than the shelf on which are the bellastore than the shelf on which are the bella-donna and the morphine, but be more care-ful in using them than in the use of pepper-mint and ginger. Keep your hands off of the seven seals. Christ will break them soon enough. Don't go to some necromancer or spiritualist or soothsayer or fortune-teller to find out what is going to happen to yourself, or your family, or your friends, Wait till Christ breaks the seal to find out whether in your own personal life or the life of Christ breaks the seal to find out whether in your own personal life or the life of the nation or the life of the world, it is going to be the white horse of prosperity or the red horse of war or the black horse of famine. You will soon enough see him paw and hear him neigh. Take care of the present and the future will take care of itself. If a man live seventy years, his biography is in a scroll having at least seven seals; and let him not during the first ten years of life try to look into the twenties, nor the twenties into the thirties, nor the forties, nor the forties, nor the forties, nor the forties, nor the fifties, nor the fifties into twenties, nor the twenties into the thirties, nor the forties, nor the forties, nor the forties, nor the forties into the sixties, nor the sixties into the seventies. From the way the years have got the habit of racing along, I guess you will not have to wait a great while before all the seals of the future are broken. I would not give two cents to know how long I am going to live, or in what day of what year the world is going to be demolished. I would rather give a thousand dollars not to know. Suppose some one could break the next seal in the scroil of your personal history, and should tell you that on the 4th of July, 1890, you were to die, the summer after the next; how much would you be good for between this and that! It would from now until then be a prolonged funeral. from now until then be a prolonged funeral.
You would be counting the months and the
days, and your family and friends would be days, and your family and friends would be counting them; and next 4th of July you would rub your hands together and whine—
"One year from to-day I am to go. Dear me! I wish no one had told me so long before. I wish that necromancer had not broken the seal of the future." And meeting some undertaker you would say: "I hope you will keep yourself free for an engagement the Fourth of July, 1890. That day you will be needed at my house. To save time you might as well take my measure now, five feet, eleven inches." I am glad that Christ dropped a thick yell over the hour of our demise and

said: "Of that day and bour knoweth no man; no, not the angels, but my Father only." Keep your hands off the seven There is another mighty seven of the Bible, viz., the seven thunders. What those thunders mean we are not told, and there has been much guessing about them; but they are to come, we are told, before the end of all things, and the world cannot get along

without them. Thunder is the speech of lightning. There are evils in our world which must be thundered down, and which which must be thundered down, and which will require at least seven volleys to prostrate them. We are all doing nice, delicate, soft-handed work in churches and reformatory institutions against the evils of the world, and much of it amounts to a teaspoon dipping out the Atlantic Ocean, or a clam shell digging away at a mountain, or a tack hammer smiting the Gibraltar. What is needed is thunderbolts, and at least seven of them. There is the long line of fraudulent comparing attablishments; every stone in commercial establishments; every stone in the foundation, and every brick in the wall, and every nail in the rafter made out of dishonesty; skeletons of poorly paid sewing girls' arms in every beam of that establishments. ment; human nerves worked into every figure of that embroidery; blood in the deep die of that proffered upholstery; what will come, is the seven thunders. There is drunkenness backed up by a capital mightier than in any other business. Intoxicating liquors enough in this country to fleat a new to flood grain to the amount of toxicating liquors enough in this country to float a navy. Good grain to the amount of 67,150,000 bushels annually destroyed to make the deadly liquid. Breweries, distilleries, gin shops, run, palaces, liquors, constitueries, gin shops, rum palaces, liquor associations, our nation spending annually seven hundred billions of dollars of accumulated fraud entrenched in massive storehouses and stock companies manipulated by un-scrupulous men until the monopoly scrupulous men until the monopoly is defiant of all earth and all heaven. How shall the evil be overcome? By treatises on the maxim: Honesty is the vest policy? Or by soft repetition of the golden rule that we must like to them. by soft repetition of the golden rule that we must "do to others as we would have them do to us?" No, it will not be done that way. What is needed, and and forty millions of dollars for rum, resulting in home than the substitution of the golden rule that we must "do to the substitution of the golden rule that we must "do to the substitution of the golden rule that we must "do to the substitution of the golden rule that we must "do to others as we would have them do to us?" No, it will not be done that we would have them do to us?" No, it will not be done that way. ing in bankruptcy, disease, pauperism, flith, assassination, death, illimitable woe. What will stop them? High lionse? No. Thunderbolts will do it; nothing else will. Seven

thunders!
Yonder are intrenched infidelity and athe Yonder are intrenched infidelity and atheism with their magazines of literature scoffing at our Christianity; their Hoe printing presses busy day and night. There are
their blaspheming apostles, their drunken
Tom Paines and libertine Voltaires of the
present as well as of the past, reinforced
by all the powers of darkness from highest
demon to lowest imp. What will extirpate
those monsters of infidelity and atheism?
John Brown's shorter catechism about "Who
made you." or Westminster catechism about

made you?" or Westminster catechism about
"What is the chief end of man?" No,
Thunderbolts! The seven thunders!
For the impurities of the world empalaced as well as cellared, epauletted as well as rag-ged, enthroned as well as ditched: for corrupt legislation which at times makes our State and National capitals a hemispheric steach: for superstitions that keep whole na-

sterch: for superstitions that keep whole nations in squalor, century after century, their Juggernauts crushing, their knives lacerating, their waters drowning, their funeral pyres burning, the seven thunders!

Oh, men and women, disheartened at the bad way things often go, hear you not a rumbling down the sky of heavy artillery, coming in on our side, the seven thunders of the Almighty? Don't let us try to wield them ourselves; they are too heavy and to fiery for us to handle; but God can and God will; and when all mercy has failed and all milder means are exhausted, then judgment will begin. Thunderbolts! Depend upon it, will begin. Thunderbolts! Depend upon it, that what is not done under the flash of the seven candlesticks will be done by the trampling of the seven thunders.
But I leave this imperial and multipotent

numeral seven, where the Bible leaves it, imbedded in the finest wall that was ever built, or ever will be constructed, the wall of heaven. It is the seventh strata of precious stones that make up that wall. After naming six of the precious stones in that wall, the Bible cries out—"the seventh chrysolite!" The chrysolite is an exquisite green, and in that seventh layer of the heavenly wall shall be preserved forever the dominant color of the earth we once inhabited. I have sometimes been sad-dened at the thought that this world, according to science and revelation, is to be blotted out of existence, for it is such a heautiful world. But here in this lover beautiful world. But here in this layer of the heavenly wall, where the numeral seven is to be embedded, this strata of green

seven is to be embedded, this strata of green is to be photographed, and embalmed, and perpetuated, the color of the grass that covers the earth, the color of the foliage that fills the forest, the color of the deep sea. One glance at that green chrysolar unillion years after this planet has been extinguished, will bring to mind just now it looked in summer and spring, and we will say to those who were born blind on earth, and never saw at all in this world, after they have obtained full eyesight in heaven: "If you would know how the earth appeared in June and August, look at that seventh layer of the heavenly wall, the green of the chrysolite." And while we stand there and talk, spirit with spirit, that old color of the earth which had more sway than all the other colors put together, will bring back to us our earthly experience, and than all the other colors put together, will bring back to us our earthly experience, and noticing that this green chrysolite is the seventh layer of crystalized magnificence we may bethink ourselves of the domination of that numeral seven over all other numerals, and thank God that in the dark earth we left behind us we so long enjoyed the light of the seven golden candlesticks, and were all of us permitted to shine among the seven stars of more or less magnitude, and that all the seven seals of the mysterious future have been broken wide open for us by a loving Christ, and that the seven thunders having done their work have ceased reverberation. Christ, and that the seven thunders having done their work have ceased reverberation, and that the numeral seven, which did such tremendous work in the history of nations on earth, has been given such a high p'ace in that Ningara of colors, the wall of heaven, "the first foundation of which is jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite."

"When shall these eyes thy heaven-built walls And pearly gates behold, And pearly gates behold, Thy bulwarks with salvation strong, And streets of shining gold?"

Navigation and Liquor-Selling. The United States Supreme Court, through Justice Harlan, has recently rendered an other decision of much importance to the cause of temperance. The captain of a steamer, licensed as such by the laws of the steamer, licensed as such by the laws of the United States, and engaged in interstate commerce on the Monongahela and Ohio Rivers, was arrested for violating the excise law of Pennsylvania by selling liquor without license. It was argued on the trial that a vessel engaged in interstate commerce was not legally amenable to the laws of Pennsylvania, even when lying within its territorial limits. This plea was overruled, and Justice Harlan declared that a Federal license to run a steamboat gave no authority to violate the police laws of a State when those laws offered no obstruction to the right of public navigation. This is a judicial precedent of much value. Had the ruling of the U. S. Supreme Court been otherwise, then all vessels navigating the waters within the jurisdiction of prohibitory States, could defy their laws in the matter of liquor-selling with entire impunity.—National selling with entire impunity.-National

The Legacy of Liquor.

The evil of strong drink would be of comparatively small magnitude if only those addicted to its use were involved in the deplorable consequences. The editor of the No thwestern Lancet, in a suggestive article on "The Medical Aspect of Inebriety," says: "The close relationship of insanity, epilepsy, and inetriety is strongly shown by the remarkable manner in which, through heredity, one form of disease may pass into another, as where drunkenness in one generation is followed by epilepsy or insanity in the succeeding generations." It is this inevitable nerve or brain deterioration on the part of those of a previous generation who indulged in alcoholic beverages, and became parents, which undoubtedly would, if careful investigation should be made, account for the presence therein of many at the present time of those by whom our insane asylums and hospitals are overcrowded. The The Legacy of Liquor. ent time of those by whom our insine asylums and hospitals are overcrowded. The drink evil involves not only those immediately connected with the drinker here and now, but leaves a fearful legacy of suffering the connected with the drinker here and now, but leaves a fearful legacy of suffering the connections.

and incompetency to future generations.

A Message From Africa. Bishop Crowther, of the Niger Mission, has received from the Mohammed n Emir of Nupo, West Africa, this message: "It is not a long matter; it is about barasa (rum). Barasa, barasa, barasa! It has ruined our barasa, barasa, barasa! It has ruined our country; it has ruined our people very much; it has made our people mad. I beg you, Malam Kipo, don't forget this writing, because we all beg that they should beg the English Queen to prevent bringing barasa into this land."

The fourth week of November is set apart by the Right Worthy Grand Lodge of Good Templars as Missionary Week throughout the order. Each lodge is urged to hold an open meeting and to do all in its power to advance the interests of the organization.

Mr. Lang, for thirty years jailer of Simcoe county, Ontario, in a long letter detailing his experience, states that ninetenths of the inmates of the jail found their way there through the use of intoxicants.

## RELIGIOUS READING.

A Sabbath in the Mountains. Afar from the sound of the Sabbath bell, Afar from the Sabbath throng,
Whose voices today in worship swell
With jubilant notes of song,
Alone on a lofty Aloine height,
Bathed in a flood of resplendent light,
With the glittering peaks of snow in sight,
Warather for morning prever

We gather for morning prayer, Though small may our congregation be, Scarcely exceeding the "two or three," The master himself is there.

No pealing organ proclaims our praise, No pealing organ proclaims our praise,
No preacher's voice is heard,
Our chorister's psalm on this pearl of days
Is that of the happy bird;
Our music the sound of the rushing rills,
Pouring down from the snowy hills,
As each its appointed work fulfils,
Leaping down through the flowery dell;
And the wonderful works of our Father
teach
More than the wisest and best could preach,

More than the wisest and best could preach, Or the tongue of the learned tell.

Though they seem in eternal might arrayed There was once a day, we know, When the hill's foundations first were laid When the hill's foundations first were laid
And first they were crowned with snow;
But when in fire at the last great day
All that is evil must pass away,
Do we not hope that the mountains gray
May delight our awakening eyes?
Emblem of all that is pure and bright,
Pointing up to a world of light,
And a glory that never dies.

Living Close to God.

Living Close to God.

The Rev. Dr. T. L. Cuyler, in the New York Evangelist, says: "If you ask what we gain by living close to God, I would answer that we gain fresh supplies of strength. The strength of yesterday will not suffice for today, any more than yesterday's food will sustain me if I neglected to eat my breakfast this morning. God means that we shall be kept in constant dependence, therefore Hemetes out 'strength equal to the day.' The manna must fall fresh every morning. Lord, give us day by day our daily bread. No Christian can live on an old experience or an old promise made to God in years gone by. old promise made to God in years gone or on the Divine help that was furnished him in a past emergency. A new conflict requires a new and immediate interposition of the Divine aid. The Christians of Laodi-cea may once have been healthy and happy; they ceased to live pear to God, and He 'spewed them out of His mouth.'

"Security depends upon living close to Jesus. The soldier who keeps in the ranks on the march, and behind the ramparts duron the march, and beand the ramparts dur-ing the assault, is commonly safe; the strag-glers are apt to be picked up by the enemy. To this latter class, in our churches, belong the casualties and disgraceful desertions which so often shock and shame us. Among this class of backsliders are the ready vic tims of the tempter—the men who tetray pecuniary trusts, and the weak-kneed time-servers who succumb in time of hard presservers who succumb in time of hard pressure, and those deserters who
slip away - from God's worship
through broken Sabbaths, and all
the votaries of self-indulgence, who are
mostly found in the haunts of 'Vanity Fair.'
Drifting away from God, they fall into the
hands of the Adversary. Need a Christian
ever slip or stumble? Need he ever walk in
the dark, or lose the roll of his assurance?
No: not if he lives close to Christ, so close No; not if he lives close to Christ, so close that the Sherherd's eye is ever on him, and the light of Christ's countenance illumines his path, and the Almighty arm is ever within reach. Brother, if you or I ever lose Christ it is not because He has driven us away, or hidden Himself from us; it is be-cause we have been drawn away from Him."

Both Sides-Which is Yours?

"What a tedious prayer-meeting," said John Brent to his wife at half-past eight one recent Thursday evening. "I'm glad to get back to my own little cheerful fireside. The minister's remarks were as long as the moral law. Deacon Paul went over the same ground, with a few prosy variations. Mr. Langdon stammered and blundered till it was a relief when he sat down. Mrs. Childs said the same thing she has said for the last twenty-five years; at least I suppose she did, I couldn't hear it all. Mrs. Brown uttered a few prim stiff words inst as though she a few prim, stiff words, just as though she thought she must. The young church mem-bers kept up a continual silence. The songs were the same old draggy ones, sung helter-skelter, anywhere, without any soul or music to them. The pauses were the most frequent part of the meeting and I believe on my soul they were the most impressive. If we

are to have a prayer-meeting, why not have one? I don't like so much talk."
"Now, John," said Mrs. Brent, "how differently we look at things! I thought it was one of the best prayer meetings we ever atone of the best prayer meetings we ever attended. The minister's talk was just what I needed. I had been worried all the week, and what he told us about trusting in God in little things fitted my case. I was sorry when he closed his Bible and said, "The meeting is open for others."

"Deacon Paul's remarks on the same subject invested we averaging for I know he

"Deacon Paul's remarks on the same subject interested me exceedingly, for I knew he had many trials and could speak from experience. As to Brother Langdon, he seemed so much in earnest that I did not notice whether he blundered or not. I was thinking of my own shortcomings.

"The songs were old, to be sure, but for that very reason they touched my heart. I never enjoyed singing 'He leadeth me' as I did tonight. Parhans I helped to make it

did tonight. Perhaps I helped to make it did tonight. Perhaps I helped to make it 'draggy,' but the music was in my soul for all that. As to the young people I never saw them so attentive and quiet. Many of them repeated verses which seemed to me very fitting. One of them told me after church that he had decided this night to become a Christian. Oh, it has been a good meeting to me!"—(Golden Rule.

Light Breaking. "Like a mighty army,
Moves the Church of God;
Brothers, we are treading
Where the saints have trod; Where the saints have
We are not divided,
All one tody we,
One in hope, in doctrine,
One in Charity."

The midnight has passed! The dawning is at hand. The long undisturbed slumber of the Church is broken. Signals have sounded that have called dreamers to become work-All through the camp there is a stir of

ers. All through the camp there is a stir of life!

We have heard a Chaplain tell of having bivouacked with his brigade upon an open field, each soldier wrapped' in his blanket, but with nothing over him but the cold, cloudy sky. Early the next morning he arose, and all over the field were little mounds like new-made graves, each cover d with a drapery of fleecy snow, which had fallen two or three inches deep during the night, and covered every sleeping soldier, as if in the winding-sheet of death. Directly, while he was gazing upon the strange spectacle, here and there a man would stir, rise, shake himself, and stand forth in momentary amazement at the sight. It was like a resurrection-scene, and failed not to make its impression upon the beholder.

So the Churches have been camping, slumbering amid the frosts of worldliness that have well nigh filled them to the heart, and the world has seen more snow-covered graves than beacon fires!

graves than beacon fires!
But now—thank God!—the day cometh.
An alarm has sounded all along the line.
The sleepers bestir themselves! National Camp-Meetings, Higher-life Literature, Holiness Conventions, Union Evangelistic efforts, and Cousecration meetings, are beating a reveille to which multitudes are responding in a resurrention-life of depotion. graves than beacon fires!

sponding in a resurrection-life of devotion and tireless energy.

Reader—our God is marching on! Will you join the aggres-ive campaign that will by and by turn to a triumphal procession in honor of the King of Kings? Awake—arouse thyself! No room for dreamers in a world that is to be conquered for Emmanuel. One prayer for help; one all-embracing gift to God; one act of appropriation of the spirit and the life of your Captain, and light breaks to thee.—[Rev. S. H. Platt, A. M.

The Vineyard and the Vine.

Dr. John Ellis, in the New Christianity, in a suggestive article, entitled "The Vineyard and the Vine," writes:

"How wonderful the distinction between "How wonderful the distinction between the life-and-health-giving product of the vine in the grape, and as pressed from the grape and preserved without fermentation, of which our Lord and Master said: 'Drink ye all of it, and the wine that maketh drunken, which is likened, in other passages in the Word, to 'the poison of dragons and the cruel venom of asps!' which fills man both physically and spiritually, as we well know, with all manner of uncleanliness and impurity! Oh, how can Christians use or countenance the use of such a wine!" countenance the use of such a wine!

Not less than eighteen bills relating to in-toxicating liquors were before the British House of Commons during its late session.

## TEMPERANCE.

Who is Thy Neighbor?

Thy neighbor? it is he whom thou Hast power to aid and bless; Whose aching heart or burning brow Thy soothing hand may press. Thy neighbor? 'tis the fainting poor Whose eye with want is dim,

Whom hunger sends from door to door; Go thou and succor him. Thy neighbor? 'tis that drunken man,

Whose years are at the brim, Bent low with poverty and pain; G) thou and rescue him. Thy neighbor? 'tis his wife, bereft

Of every earthly gem; This wife and children helpless left; Go thou and shelter them.

Where e'er thou meet'st a human form 'Neath drunkenness bent down, Remember 'tis thy neighbor worm; Thy brother, or thy son.

Pas: not, oh pass not heedless by, Pas: not, on pass not needless by,
Perhaps thou canst redeem,
Himself and his from misery;
Go reason, plead with him.
G.W.Cook, in "Battle-Axe of Temperance."

A Child's Work. A few months ago a cosy little chapel was dedicated as the Third Lutheran Church of an Ohio city. Very happy were the two older churches to welcome the young sister, and very wonderful did the blessing seem. Five years before there was only one Lutheran Church in the tawn and it seemed. theran Church in the town, and it seemed like only yesterday that the parent church had bidden "Godspeed" to a little company as they left to form the second church. And now there are three. How God has blessed them and multiplied their numbers! And to think that it has all, under God, come beart the all the fire reproduced the company of the company to the company that the second the second that the second the second that the second the second that the seco about by a little five-year-old maiden coax-ing her drunken father to go to Sunday-

school with her!
It happened in this wise: About forty
years ago, in a little mountain town in an
Eastern State, a boy was led astray by evil companions and learned to drink and smoke, and to become a dissipated youth. His pa-rents moved at last to Ohio, and for a while he began to grow steadier, and married a brave little woman. But, alas! evil influ-ence again gained their hold upon him, and he became a drunken sot, given up to all

kinds of evil and sin.

One day when he happened to be moderately sober, his little five year-old daughter

ately sober, his little five-year-old daughter came in, and climbed up on his lap. Putting her arms around his neck, she exclaimed: "My dear little drunken daddy!"

It seemed as though a knife had cut into his very soul. With a questioning look he turned to his wife.

"No, I did not tell her; she has heard it somewhere else," was her answer. It startled and roused him; for, wretch as he was, he loved the innocent little child.

Francis Murphy, came to the town soon.

Francis Murphy came to the town soon after; and one day little Nell came dancing up to her papa, with a dozen or so little blue temperance badges pinned all over her hat. Her father declared afterward that every

Her father declared afterward that every one went through him like an arrow.

A few days after, a fellow-drinker, who had already signed the pledge, came and asked him to sign it also. He agreed to do so if some others would; and as a result, nearly thirty of the lowest men in the town were rescued from the power of strong drink.

A little time passed, and Nell started to the Lutheran Sunday-school; and very soon came the pleading little voice: "Papa, won't you go to Sunday-school whith me next Sunday?" He could not resist the little one, and went with her. The sweet singing pleased him, and he went again. After his second and went with her. The sweet singing pleased him, and he went again. After his second visit, he hunted up an old associate, now a sober man, and hailed him with: "Say, Johnson, if you'll go to Sunday-school, I will:"

Johnson laughed and scoffed a little, but Johnson laughed and scoffed a little, but finally agreed to try it. He, too, was pleased; and they, after a while, got a dozen more rough men like themselves, and formed a Bible-class. They discussed the lessons, often with ridicule and unbelief; and by and by the Holy Spirit began to work in the midst, and some of them were converted, among them little Nell's papa. The class began to grow—to twenty-five, fifty, seventy-five, one hundred, one hundred and fifty; all men, and all interested in the lesson study.

all men, and an interested in study.

In the meantime all this was having its influence with the school proper, and its number increased from four hundred to nine hundred in a very short time. The church also caught enthusiasm, and at last grew so in numbers that it divided and formed the second church—and now a third. Humanly second church—and now a third. Humanly speaking, this has come from the seed sown by a little girl.

All this happened about ten years ago.

Nell's father is an honored and respecte business man, and his elegant home speaks of his prosperity. He is an earnest Christian worker, a devoted temperance man, and an active prohibitionist.

Is it not wonderful! With Christ multiply-

ing power, a very tiny effort may become mighty in its influence.

"Be ye steadfast and unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."—Sunday School Times.

Whisky in the Woods.

Whisky in the woods.

In the New York Observer, "Augustus," writing from "Among the Lakes," and of "Whisky in the Woods," says:

"Some come to the woods for other purposes than those of health or sport. It is a sad fact that many parties seek the secusions of nature for the sake of dissipation and that many a party whose professed tion, and that many a party whose professed aim is to shoot, seldom hit anything except a bottle during their stay in the woods, and aim is to shoot, seidom int anything except a bottle during their stay in the woods, and come out more shaky than they went in. Such men do much to demoralize all of our pleasure resorts, but their influence here it most unfortunate upon young sportsmen, and especially upon the guides. Upon the intelligence, self-coutrol and sobriety of these guides not only the pleasure of the traveler, but often his life depends. Sudden gusts of wind come down upon the lakes, requiring the watchfulness and prompt action on the part of the man who manages the frail cance in which you travel; in the wilder districts a man needs to have all his senses wide awake to avoid losing the trail or to meet unexpected emergencies, and the guide who is addicted to the whisky bottle, as some of them are, is a most unsafe pilot or woodsman. There have been some dreadful outbreaks of passion growing out of this habit of drinking. sion growing out of this habit of drinking. A guide, who deliberately shot a man in a quarrel this summer, is now roaming about in Hamilton and Franklin Counties, while a reward of one thousand dollars for his capture is posted in the holes and public places. Since the murder he has come into some of ture is posted in the holes and public places. Since the murder he has come into some of the inns with his gun cocked, demanded food, received it, and been allowed to depart. In general the guides are trusty, good-tempered, and laborious; but the tendency of association in large hotels with a dissipated crowd, or in camps with those who have come here to avoid social restrictions, is most injurious to these simple and easily influenced woodsmen." fluenced woodsmen."
Thus it will be seen that the whisky, which causes such havor in large cities, is not less a perileven in the wilderness.

Temperance News and Notes. There is in East Delhi, N. Y., a temperanc school with about 50 pupils.

One hundred and sixty-five drunkards die every day. That was Horace Greeley's estimate twenty years ago. Ten of the Baptist Associations of Pennsylvania declared last year for prohibition by constitutional amendment.

One of the special features of the International Temperance Convention to be held in Melbourne, Australia, is an exhibition of temperance journalistic literature from all

Mrs. Leavitt, who is now in Ceylon, writes there has been much more temperance work done in that country than in most places in India. Bands of Hope are common and there are some total abstinence societies of dult men.

The petition being prepared by the temperance women of England, for presentation to the Queen, asking that the bar-rooms be closed on Sunday, already weighs several hundred pounds, and contains nearly a million significant. ion signatures. In 1886 as many as 23,334 soldiers in the

British army were fined for drunkenness, about half of them being fined more than once. In addition, 1419 men were punished by court-martial for being drunk on duty, and 1772 for simple drunkenness.

America's danger and disgrace. Do not, I pray you, go off into the regions of the abstract, and dream of the possible saloon-keeper—the law abiding citizen, engaged in licit bartering, honest and honorable in his dealings with his customers. Study him in actual life."—Bishop Ireland.

HOUSEHOLD MATTERS. Weights by Measurement.

Two tea-cups (well heaped) of coffee and sugar weigh one pound; two teacups (level) of granulated sugar, weigh one pound; two tea-cups of soft butter (well-packed) weigh one pound; two tablespoonfuls of powdered sugar or flour weigh one ounce; one tablespoonful (well rounded) of soft butter weight one ounce; one pint (heaped) of granu-

Save the Pieces.

venient to the cook.

lated sugar weighs fourteen ounces. The

above measures, arranged by Miss Par-loa, will occasionally prove very con-

Dress waists that are past wearing should be ripped and the lining washed, ironed and rolled together to serve in other ways. They are easily put together again, sleeve linings and waist, to be worn under a jersey; or they can be cut down for children; and will auswer as well as new for odd pieces needed in general repairing. Look over condemned garments, scissors in hand, and preserve the patch which may be wanted

to morrow. Never finally cast away an old garment without cutting off any buttons or buckles it may have. A small drawer or convenient box assigned to holding these and similar articles, will many a time yield what you want as well as the variety store could do, and "a penny saved is a penny earned."-Sturdy Oak.

To Dress Fish.

Fish must be put into cold or boiling water according to its firmness of flesh. Plaice, haddocks and other soft fleshed fish should be put into boiling water. By putting flaccid and watery fish into cold water it is rendered still more soft and watery, but the boiling water sets it and renders it firmer; on the other hand, the cold water penetrates and softens the fish that is of a firmer texture and makes it more tender and delicate. Keep the water skimmed while the fish is boiling. Fish is cooked enough when it leaves the bone easily. Be sure to wash and clean the fish well, dry thoroughly in a cleau cloth, then flour well or whick it over with egg and dip it into bread crumbs or corn meal before frying it. The pan must be very clean and the fat boiling before the fish is put in. When boiling fish put plenty of salt in the water and a piece of horseradish, excepting mackerel, with which put mint and parsley. - Detroit Free Press.

Facts About Refrigerators. One of the most important articles of kitchen furniture is the refrigerator. Every housekeeper must have one and in a very short time its cost can be saved. Some housekeepers experience trouble in keeping their refrigerators sweet and clean: A practical housekeeper recently told a reporter for the New York Mai and Express how she kept her refrigerator clean: She said she always selected a cool day for this work, and when the ice is low. All the articles of food are taken out and placed in a cool place, and the ice is wrapped in a woolen cloth. She then takes out the chambers, shelves and ice rack and washes them thoroughly with soap and water-a little ammonia in the water will soften it. The shelves and rack must be well wiped dry, and then it is a good thing to place them in the open air. Wash the inside of the refrigerator well with ammonia and water, using a pointed stick to go into the crevices. Wipe every part well with a dry cloth and leave all the doors and lids open until the inside is perfectly dry. Vinegar and water will take any stains off the zinc. To keep a refrigerator sweet, food that has the least tendency to spoil should not be placed in it. Take care that the inside is well aired and thoroughly dry before reting back the ice. Never put anything warm into the refrigerator, it is sure to injure some sensitive article of food. Don't let the refrigerator be without ice. Keep it in a cool place away from fire and sun.

Lunches.

Many housekeepers are at a loss, says the Courier-Journal, to know what to fix for children who must take their dinners to school, or the husbands and sons whose lunches must be eaten from home. The following dainties will be found ex-

cellent for such: Sandwiches-Cut slices of fresh bread, from which remove the crust. Take the fat from slices of cold ham, and chop the lean very fine. To every teacup of chopped ham add ha f a teaspoonful of French mustard and the mashed yolk of a hard-boiled egg; mix well together. Butter the bread; spread with prepared

meat and roll up tightly.
Potted Ham—Cut some slices from cold boiled ham; mince very fine, and to every pound of lean meat allow half a of fat; pound all together in a pound mortar to a fine paste, gradually adding half a teaspoonjul of pounded mace, cayenne pepper, and a little allspice, with a sprinkle of grated nutmeg. Have all the ingredients well mixed. Put away in small jars, and spread on buttered bread when wanted for lunch.

Chopped Spiced Beef-Chop two pounds of raw beef and a small piece of suet; season with pepper, salt and a lit-tle bunch of dried sweet herbs. Add two eggs, half a teacup of bread crumbs and a tablespoonful of butter; mix and work in a roll, with a little flour to make stick together. Bake in a pan; let get cold and slice for lunch.

Jellied Veal-Cut a knuckle of veal in pieces; put in a kettle and cover with cold water; boil gently for two hours, then add an onion, six pepper cones, dozen cloves, half a teaspoonful of ground allspice, a blade of mace, with pepper and salt, and simmer one hour longer. Take out the meat, remove the bones, pick to pieces and put in a mold. Boil the liquor down, strain and add a teacup of vinegar; pour it over the meat and le stand twenty-four hours. When cold turn out and slice very thin, and cat with bread and butter.
Pressed Chicken-Take a large, well-

grown chicken (an old one will answer): pluck and singe; put in kettle with cold water to cover; place over a moderate fire and simmer gently for two or three hours, or until the meat falls off the bones. When done pick to pieces; put the bones and skin back in the kettle and boil until the liquor is reduced onehalf; then strain and season with sait and pepper; mix with the chicken; pour the whole in a square mold and stand aside over night. When hard and cold turn out and slice thin.

A Doctor Who Lives in His Coupe. According to a correspondent of the London Lincet, M. Peau, of Paris, pushes so far his love for work that he has had his coupe so arranged as to enable him to study, eat, sleep and even make his toilet therein. Surgical instruments, books, writing materials, drawers full of notes and a chest for linen and clothes; in fact, there is everything in this elegant carriage that might serve as a model for the carriage of an WORDS OF WISDOM.

Learn to deny yourself.

Courts are generally monotonous. Learn to speak in a gentle tone of

Avoid moods and pets and fits of sul kiness. A child breaks his toy to see what is

inside. Study well the human body; the mind is not far off.

Never charge a bad motive, if a good

one is conceivable.

Beware of a man who seems to doubt your married happiness.

The truth is not to be spoken at all times. It's safer to write it sometimes. The great successes of the world have been affairs of a second, a third, nay, a

fiftieth trial. Some people can defend themselves with the horn of a bull, others have but snails' horns.

Man is a voilin, and it is only when the last chord is broken that he becomes a piece of wood.

A prince has, in reality, need but of eyes and ears, his mouth only serving him for smiling.

Princes are brought up to live with all the world-all the world ought to be brought up to live with princes.

Luck is ever waiting for something to turn up. Labor, with keen eyes and strong will, will turn up something.

If a spark falls into the water there can be no fire. If a brand is thrown in upon us we need not be a powder magazine and blow up.

High minds are as little affected by

unworthy returns for services, as the sun is by those fogs which the earth throws up between herself and his light. To be the friend of a sovereign one must be without passion, without ambition, without selfishness—far-seeing

and clear-seeing-in short, not a man. We understand what we ought to do; but when we deliberate we play booty against ourselves; our consciences direct us one way, our corruptions hurry us

Supreme Court Lore.

another.

There is now in the Judges' Robing Room in the Capitol, which is separated from the Supreme Court Chamber itself by a dark, narrow corridor running from the rotunda to the Senate wing, a portrait of Chief Justice Jay. It represents him as a young man, with a notably fine head and face, dressed in a black-silk gown brightly faced with scarlet, and having a narrow border on the edge. This was the nearest approach which was ever made by any of the national or State judic ary in this country to the scarlet and ermine traditionally worn by the English judges, and it happened that it was the merest accident that Chief Justice Jay brought this robe to Washington and wore it when he was inducted into office. Mr. Jay at that time did not happen to have a robe prepared, and there were then no justices who had duplicated robes which they could lend him. Accordingly, Mr. Jay borrowed from Chancellor Livingston of the New York Supreme Court the robe which he was accustomed to wear. The officers of the United States Supreme Court have recently been informed that among the effects which have descended in the Jay estate was found this identical robe. At that time, 1795, it was the custom of the judges of of the State courts to wear robes with a scarlet border when engaged in the trial of criminal On all other occasions the causes. judicial dress was a black robe similar to that now worn by the Chief Justices of United States, trimmed with white bands. The robe of the present Justices is wholly black, without any adornment except such as is made by the needle. Mr. Fuller had ample time to have a new robe made for himself in Chicagoprobably the first of the kind ever made

west of the Alleghanies. In the old days the attorneys always appeared in court as if dressed for dinner party or reception, in full suits of black, and in the days when small clothes were worn the counsel appeared with their buckles and knee-breeches, their ruffled shirts, and their queues tied with various colored ribbons. It was not the custom of the lawyers in those days to wear whiskers, and it would have been almost a contempt of court to have appeared out of the dress suit. Now the lawyers appear in court in the traveling suits with which they reach here, and are sometimes not so careful about their personal appearance as a due respect for the dignity of the court requires. It was hardly pennissible in the old days for a Justice of the Court to appear in the street in a slouch or felt hat, and now a stiff black hat is rather the rule, although some of the Judges wear stiff felt hats, and one or two on windy days have been observed in a soft felt. - New York Post.

Distinguished Examples of Longevity.

The New York Sun has compiled the following list of living celebrities who have passed the age of three score and ten in the full possession of all their

	and ten in the full	possession of all	thei
J	mental faculties:	0	Ag
	Name.	Occupation.	
	Airy, Sir G. B	Astronomer	6
1	Bancroft, George	Callege Procident	2
	Barnard, F. A. P	Philosopher	7
	Barnum, P. T	I awyer	8
	Airy, Sir G. B. Bancroft, George. Barnard, F. A. P. Barnum, P. T. Bartlett. Sidney. Bismarck, Prince.	Statesman	7
1	Bismarck, Prince Blackie, J. S Bright, John	Scholar	7
	Pricht John	Statesman	7
	Browning, Robert	Poet	7
1	Bunsen, Robert E.	Chemist	7
1	Cameron, Simon Chevreul, M. E	Statesman	8
4	Chevrenl, M. E	Chemist	10
	Conant, T. J	Scholar	8
1	Dana, J. D	Geologist	?
	Davis, Jefferson	Statesman	8
1	Dana, J. D	Theologian	0
	Dow, Neal	Reformer	9
	Ericsson, John	Engineer	7
١	Feuillet, Octave	Author	8
	Field, David D	Actor	7
	Gilbert, John	Statesman	. 7
1	Gilbert, John	Statesman	7
	Granville, Earl	Statesman	8
9	Grevy, Jules Grove, Sir William R	Physicist	7
1	Hamlin, Hannibal Holmes, O. W	.Statesman	7
	Holmes, O. W	. Poet	7
	Holmes, O. W	Diplomatist	7
	Kenrick, Peter R	. Archbishop	8
	Kinglake, Alex. W	.Historian	;
	Lagonve, Ernest W.	.Dramatist	7
ı	Leo XIII. Lesseps, Ferdinand de	The Pope	8
ı	Lesseps, Ferdinand de	Engineer	8
ı	Manning, H. E Meissonier, Jean Loui	Cardinal	7
1	Meissonier, Jean Loui	Metaphysician	7
ł	McCosh, James Musurus, Pacha	Diplomatist	
1	Newman, J. H	Cordinal	8
١	Owen, Sir Richard	Anatomist	8
ı	Panhady Andrew F	Clergyman	
I	Pole William	Whist authority.	7
ı	Peabody, Andrew F. Pole, William Quatrefages, J. L. A	Naturalist	7
1	Managem Alfmad	Post	6
İ	Thomas Ambroise	.Composer	7
I	Thomas, Ambroise Thurman, A. G	.Statesman	7
1	Verdi, Guiseppe	.Composer	7
1	Verdi, Guiseppe Vermilye, Thomas E.	.Clergyman	8
	Von Moltke	.Soldier	8
	Vermilye, Thomas E. Von Moltke Weir, R. W. Whittier, J. G. Woolsey, T. D.	Poet	8
	Whittier, J. G	Publicist	8
	woolsey, I. D	adicati.	0.16
		2 4 . 3 4	

A man consulted two doctors. One told him to drink nothing between meals. The other forbade him to drink anything at meal times. He paid both for advice, but it rather weakened his confidence in doctors.